(Excerpts from the book "Cardinal Turn" by Tikhoplav V.Yu., Tikhoplav T.S.)

In the 1920s, the Russian scientist N.I. Vavilov formulated the law of variability of homologous series (from the Greek homologos, meaning "corresponding, similar")—a breakthrough discovery that can be compared to the periodic table of elements. The law of variability of homologous series establishes parallelism in the variability of related groups of organisms [3. P. 325]. Homologous (similar) organs, arising from common rudiments in organisms of different taxonomic groups, are similar in their basic structural plan and development; they can perform the similar (for example, a tulip bulb and a potato tuber) or different (for example, a bird's wing and a human hand) functions. However, this law has no rational basis within Darwin's theory; moreover, it testifies to the scientific futility of Darwinism. And since the authority of Darwin's theory was unquestionable at the time, they just talked about Vavilov's law and forgot about it.

It was only much later that S. V. Meyen and Yu. V. Tchaikovsky, developing N. I. Vavilov's ideas further, demonstrated that living forms are not simply a collection of the results of numerous random and independent processes, as postulated in Darwin's theory. On the contrary, they (living things) constitute a single ensemble, constructed according to a single plan, a kind of gigantic supertext. It means that every text consists of letters and syllables, but it is not their relative arrangement that generates the text; rather, it is the meaning of the text, its "information field," that puts everything in its proper place.

But if all living things constitute a single gigantic supertext, then there must be Someone who “wrote” this text, and there must be some kind of universal language!

Having perfected their equipment, the scientists conducted seemingly absurd experiments [125. P. 4]. Dead wheat and barley seeds, pre-treated with radiation, were exposed to radio waves generated in the following manner. The scientists spoke into a microphone, and a device simulating the wave codes of chromosomes translated the sound vibrations of their speech into radio waves, which were then directed at the dead seeds. And what was the result? Up to 30% of the seeds sprouted after this exposure. However, no effect was observed if meaningless sounds or meaningful text, even correct ones, read indifferently by an outsider, were introduced into the seeds' genetic apparatus. This last fact particularly shocked the scientists: if you want to achieve the desired effect, read the meaningful text "not like a sexton, but with feeling, with sense, with deliberation!"

"We tested this experimentally—using a specific program, we 'spoke' through our device to radiation-damaged seeds in Russian, English, and German. And we always observed a life-giving effect." So what's the matter? Why was meaningful speech, regardless of language, crucial for the seeds' resurrection?

American linguist A.N. Chomsky, who was the founder of the theory of formal languages as a branch of mathematical logic [3. p. 1469], demonstrated in his work that all languages have a common root, and their grammars are fundamentally universal. This is precisely why children easily learn any language. The essence of language is universal for all people. It’s quite possible that DNA operates in a similar way to human speech.

Lyall Watson's book, Lifestream: The Biology of the Unconscious, describes a 30-year research experiment with wild monkeys conducted by scientists on the Japanese island of Koshima [41, p. 122]. The scientists gave the monkeys sweet potatoes, scattering them in the sand. The monkeys were fond of the sweet potatoes, but didn’t like the sand and dirt on them. An eighteen-month-old female, named Imo, discovered that sweet potatoes could be washed. She taught her friend this, and soon many young monkeys began washing sweet potatoes. They began teaching their mothers this lesson, but only those mothers who imitated their children learned the lesson.

A few years later, in the fall of 1958, the number of monkeys washing sweet potatoes on Koshima Island reached a critical mass, which Dr. Watson tentatively estimated at 100 (the experiment was called the "hundredth monkey"). All of a sudden, all the monkeys on the island simultaneously and without any external prompting began washing sweet potatoes. But most astonishingly, on all the nearby islands, absolutely every monkey began washing sweet potatoes simultaneously. This was the first time scientists had observed anything like this. They hypothesized that some kind of field must exist, spanning all the islands, through which all the monkeys could communicate.

The magnetic field has an extremely strong influence on the human emotional (astral) body. For example, the Earth's magnetic field is slightly influenced by the phases of the moon. When the moon is at its peak during the full moon phase, the Earth's magnetic field bulges and deforms slightly. Consider what happens in large cities during the full moon. On the day of the full moon, the day before it, and the day after it, people commit more murders, rapes, suicides, and other crimes than during the rest of the month. Why? Because these fields have a particularly strong effect on people in a borderline state, who are on the verge of emotional breakdown and could barely cope with their life’s problems during normal times. And this is despite the fact that the moon only slightly affected the magnetic field.